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—Photograph by William J. Bond

The snow had begun in the gloaming,
And busily all the night
Had been heaping field and highway
With a silence deep and white.

Every pine and fir and hemlock
Wore ermine too dear for an earl,
And the poorest twig on the elm-tree
Was ridged inch deep with pearl.

From *The First Snowfall*
—James Russell Lowell

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For January 5—The Word Made Flesh

John 1:1-18

THE SPIRITUAL GOSPEL

The Sunday School lessons for the next quarter will be taken from the Book of John—the Fourth Gospel. It would seem proper to spend much of the time we would ordinarily devote to the preparation of this lesson to a careful study of the background of the whole Book of John.

There are a great many different opinions and theories in regard to the Book of John. It will not be our purpose to try to support any one of them. From our limited knowledge we can do little more than direct the student's attention to such information and deductions as seem plausible to us.

The Gospel according to John was written with a very different purpose in view from that of any of the Synoptic Gospels. The other three try to give a historic account of one, Jesus, who was born in Bethlehem and lived and preached in and about Jerusalem until he was crucified at the early age of thirty-three years.

By consulting a good Harmony of the Gospels, the student will be struck with the contrast between John and the other three Gospels. John does not attempt to give a historic account of his hero—rather he gives us an interpretation of the Christ—always with one purpose uppermost, "that ye may believe." As an illustration of this contrast, the Synoptic Gospels picture Jesus performing miracles on those who believe, while in John the miracle is usually performed to convince the unbeliever that Jesus was the Christ.

The Book of John has been called the spiritual Gospel because it represents the transition through which the Gospel passed as it moved out of its Jewish materialism, with the emphasis on an earthly Messiah, to the emphasis on the eternal Logos.

The International Standard Bible Encyclopedia has this to say about this transition: "In the closing decades of the first century, Christianity was compelled by the force of events to liberate itself more completely from the husk of Jewish Messianism in which its Divine seed had first been deposited. The faith of the first Christian generation in the Messiahship of Jesus and the triumph of His cause had expressed itself (necessarily so, under the historical conditions) in vivid expectation of His Second Coming. He was only waiting behind the clouds, and would speedily return to the earth for the restitution of all things (Acts 3:21.)."

Had it not been for the labors and writings of Paul and John, it is very probable that the early church and its message would have become another sect within the Jewish religion. It was these two men who saw in Christ a universal Saviour.

It was one thing to convince the Jews that they had put to death one of their own prophets and possible Messiah, but it was quite another thing to go to a pagan Gentile world with a convincing message that the Logos of the Greeks had appeared in human flesh, in the person of Jesus of Nazareth, and that through faith in him they could have eternal life.

Instead of beginning with Adam or Abraham, John starts in the beginning. He starts with God as a spirit and he sees the Word or the expression of God as eternal as God himself—the life-giving stream made available to all persons. The Book of John has been a favorite with Friends because of the emphasis on the spiritual Gospel.

Questions:

1. If God and Christ are one, how can they be father and son?

2. How can we become identified with this Eternal Gospel?

P. M. T.

For January 12—The Authority of Jesus

John 2:1-16

There is always a strong temptation to read into each and every incident of a great person's biography some sublime purpose, until we find the person so far removed from us that they cease to be little more than a perfect personification of our noblest ideals in whose presence we stand in awe and wonder. The evil effects of this practice is that the individual who might have been treated as a friend and companion becomes one removed far from us and not particularly interested in our welfare.

In our lesson for today the writers have given us two incidents in the life of Jesus. One is the record of his conduct as a guest at a wedding feast. The other is the description of his conduct when he saw greed flaunting itself in the courts of the temple.

We are faced with the problem of trying to fit each of these incidents into the pattern of the best ethics of our own day. Those who put strong emphasis on the human aspect of the character of Jesus find adequate proof to their way of thinking, that these were times when Jesus may have come short of the ideal.

The ardent prohibitionist has great difficulty in making a case for total abstinence out of this, the first of the recorded miracles. As the story stands, it is quite evident that the wine Jesus made from the water was good wine and according to the ruler of the feast, it was a common thing for the guests to become intoxicated on the "good" wine.

We are on much safer ground to accept the story at its face value and to look elsewhere for a justification of what may seem to be a failure of Jesus to measure up to the best, than we are to twist the Scriptures to support our own way of thinking. Other portions of Scripture indicate that Jesus may have used wine. His enemies pointed out that he was a wine bibber and Jesus said of himself that he did not come as John, neither eating or drinking. Jesus was neither an ascetic, nor had he taken the Nazarite vow. It is very probable that his own mother wondered about what he did.

It is far better to believe in a person's character who lives from the inside, regardless of the customs of his day, than it is to judge him according to our own ideas of right and wrong. That Jesus was the master of an unusual situation is the important lesson to be learned. His whole character is proof enough for every believing soul that he did not err in this incident.

Twice in my lifetime I have seen good people rush to the story of Jesus cleansing the temple for their justification for participating in war.

This story must not be read without seeing it in the perspective of the total life and ministry of Jesus. There is nothing in either to indicate that he relied upon violence as the means to build his kingdom. Our conclusions must be made in the light of Gethsemane and Calvary. If it could be proved (which is never can be) that Jesus used the whip of cords on the men as well as the beasts, it still remains true that the total impact of his life was on the side of meeting evil with love and non-resistance.

Questions:

1. Do these incidents show a flaw in the ministry of Jesus?

2. Was Jesus' anger incurred in the temple because of his concern that God's house should not be desecrated or that men should not be misled?

P. M. T.

THE AMERICAN FRIEND

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EDITORIALS

This is Home!

THE plane tilted its wings, circled slightly, then slanted toward La Guardia field in the early gray morning. The lights of New York lay below like scattered gems, as they were sixteen weeks ago. The experiences of those weeks flashed across our memory with faces and places which had taken a permanent place in the circle of interests. The earth rose to meet us. The wheels bumped on the runway and signaled, "Finis" to a period of time that had produced a strange mixture of excitement and depression.

This was home! A traveler in foreign countries rediscovers his native land as the "feel of the familiar" takes hold of him. The very air is like a soft enfolding blanket. Something inside him responds with a warm glow. The earth feels solid because, for him, it is home. The reactions would be nearly the same for anyone in any land.

What is this place called "home"? It is the familiar streets, countryside, hills and plains, and the people who make up the pattern of friendship. It is first of all the family circle, then the staff of office personnel which constitute the fellowship of labor. For one whose work is in the Friends Central Offices, it is also the Friends and Meetings of the Five Years Meeting, many of whom one can remember, almost one by one. After an extended absence they seem to have new meaning and value. One's mind embraces these Meetings and Friends with a new appreciation —they—we—are all one in a greater fellowship of earth.

Exiles from Home

The memory of stranded, homeless peoples of Europe, languishing in wine cellars or waiting hopelessly for trains, will never let one accept his home so complacently again. If one were to search for a word—just one—which would fill the needs of people everywhere, surely it would be "home," with all that the word implies. Home is not a geographical point; it is people, whose lives are so ordered that each finds himself as a significant member of the group. He counts. He is not a derelict in a storm, but like a boat carrying his cargo for which some one waits. His life has meaning.

More than all else the disrupted lives of people in ravished lands long for order, meaning, work—home. When one remembers it there is something that hushes and subdues his self-striving. He more readily lifts a prayer, "Thy 'home' come on earth as it is in heaven."

Elsewhere in the forthcoming issues of THE AMERICAN FRIEND the story of experiences will continue. In the meantime it is especially heart warming to greet again our circle of readers and friends, from the Central offices in Richmond.

The Federal Council Speaks

NOT all of the actions taken by the Federal Council of the Churches of Christ in America have met with the approval of Friends or of any other member denomination. Even so, it seems evident that if this attempt at organized cooperation had not been made, the churches would have been the poorer, and certainly less effective on important world and national issues.

In the news which comes to hand, it is encouraging to hear their call for amendment of the immigration laws whereby some of the homeless peoples in other lands may find homes in America. They called attention to the danger of armed conflict in China, which might be the starting point for a new world conflict, and asked for new curbs on the liquor traffic. The entire report and the complete statements are not yet at hand.

Their support of Martin Niemoeller will probably find general approval from American churches. One does not need to agree fully with the entire record of Niemoeller to join in welcoming him among American churches as one whose witness had genuine significance in the forces opposing a total Hitlerizing of Germany.

While honoring the conscience and the contribution of Niemoeller, we should also remember other German Christians whose conscientious opposition to the Hitler regime was more absolute than that of Niemoeller. Some of them, such as Pastor Mensching, because of differing circumstances, were not imprisoned. Others, less known, have played a significant part, whether in or out of prison. Some have perished in the struggle.

In Germany, we met Frau Niemoeller, and visited her in their home. We were unable to meet Pastor

Niemoeller who was then at a church conference. Over his desk hung a crucifix from which one arm had been broken and lost in the explosion of war. On the wall hung the picture of a plowman struggling up a hill with his team and plow.

The bombing raids had left their effect on his house, and had greatly damaged his church near-by. He had secured voluntary help from the members of his congregation and with them he had carried slate for the reroofing of the simple church building. Like the plowman laboring to bring a hill into fruitful cultivation, this minister of the confessional church continues laboring heroically against great odds and is throwing his weight into the spiritual reconstruction of Germany.

The least which the American churches can do from their isolated safety during war is to extend him a welcome and a generous hearing.

Not With Weapons

TWELVE ministers of Steubenville, Ohio, requested an amendment to the city ordinance whereby they would be permitted to carry guns and form a vice squad. Their request has been rejected. It raises the question of Christian responsibility in general, and ministerial responsibility in particular, for the polluted society in which the church exists. One can well understand the irritation which graft and lax enforcement of the law creates, but the answer of the church must be on other levels—in terms of political change, economic reform, education, and redemption. To play the role of police would throw the church out of character. We can't beat the underworld with their own weapons. Incidentally the "saints" are ill-prepared to "shoot it out" with the "sinners!"

The War on Witnesses

WHILE Jehovah's Witnesses are committed to ideas that sound like a strange gospel to the rest of us they may be waging a more significant battle for the rights of conscience than we realize. Their struggle is current news. The question is not whether they are right or wrong, but whether they have an ordinary human right to preach their faith. Commitment to the ideals of free speech assumes a risk—the risk that erroneous ideas may be preached and accepted. Just where tolerance of speech and press may end is not an easy question, but it is ridiculous to suppose that the advocates of neutrality to all war but "Jehovah's War," threaten the security of a nation. Give them a soap box! If the mentality of a society is so weak that the "J.W.'s" can wreck it, we have already lost everything worthy of being called democracy.

E. T. E.

Land of Christmas—and Confusion

The Story from Germany

Due to failure of overseas airmail the editorial story from Europe did not appear in the previous issue. Here it is continued from the issue of November 28.

IN a real sense Germany might be called, "A Land of Christmas," so far as the history of the Christian festival is concerned, though not in the same sense as Palestine. The world is indebted to Germany for much of the heritage in music, lore, and festive customs which surround Christmas. But the "Stille Nacht" has been broken by a million thunders from the sky. The fires of death have licked every suggestion of home and hearth from many of their buildings, which stand now like haunted houses, ghostly in their emptiness, mocking the festive days that are gone. Gone, but to return, for Christmas is invincible in its historic course. Human hungers call for it. Christmas will come again to Germany. It is springing up, even now, though ever so slowly, among the ruins.

OUR MIXED LIFE

It is irony that the worst story from the trip through Europe should be told for the world's best days, the Christmas season. It is not easy to speak in one breath of hunger and with the next of good will to all men. It is a long way from refugees despairing of life in the wine cellars of Kassel to pure angels singing from Bethlehem skies. It is a far cry from the hatreds which flame in Europe to the worshiping wise men at the manager. But it is not so far from the bitter words, "Let the German children starve," to the weeping of Rachel in Rama.

That is the kind of world in which we live. Everything seems mixed—tears and laughter, death and birth, discord and harmony. It is well to remember, however, that the last word is not suffering, but salvation, not conflict but Christmas. The morals and ethics of today are often as mixed as the rubble of German cities. Beneath it is a divine order. When the rubble was cleared from Pater Noster Row in London, the threshold of a publishing firm was found intact bearing the words, "But the word of the Lord shall endure forever." That is the basic truth which implements of death cannot touch. The deeper word is not death, but life.

Here Christmas is mixed with the story of present-day Germany. There is no way out for Germany or any other country unless the germinal idea of Christmas can be found somewhere planted in its desolation. I have felt the despair hidden behind the hollow faces of people, but I have also seen that divine idea shining from the expectant minds of those who meet and plan for better days.

KEEPING PERSPECTIVE

There are several cautions which a visitor to Germany must observe. First of all he must remember the nations which he has not seen, where suffering is deeper still, such as Poland and Greece. He must also remember those nations which have improved measureably, but who suffered more than has Germany as yet, such as Holland and areas in France. He should not generalize upon a few observations and more than all he must strive for objectivity in reporting. It is not easy to remain coolly objective when at every turn there is something which excites one's sympathy.

Furthermore it is easy to be sympathetic with the vanquished until one forgets that the way of the victors is not

easy. One must also remember Dachau, Belsen, and Buchenwald, and the thousands of crosses marking the graves of boys from every nation. Not all of the anguish of the recent war is to be found in one nation or in one year.

THE VARIED PICTURES

The children along the railway near Bentheim, as reported in a previous issue, represented a large background of hunger, perhaps more than the hunger of their own bodies. Some of them may have been there like curious children, wondering what might be thrown to them from the train. Others might even have sold the sandwiches which they received, but that row of reaching hands would not have been there but for hunger. That picture of the children was dramatic, but probably not more significant than the vacant faces of many hopeless adults walking the streets, waiting for trams, or pushing and pulling carts of sticks and trash for their fires.

The train from Bentheim to Hannover raced through the plains and farms of rural Germany where houses and farms seemed scarcely touched with war. Men were plowing their fields, sometimes with oxen, often with horses, with now and then a milch cow and a horse teamed together to a plow. The gardens offered a hopeful suggestion.

There is a shortage of artificial fertilizer which means a greatly reduced yield, at a time when every pound of food means so much. We raced past a stone mountain in which a factory of German munitions had operated. The statue of Herman the Great stared from its lofty pedestal on the Westphalian Mountains, out across the valley—a symbol of the "great" men who are forever presented as defenders. It is not Herman, and his kind, but the peasant in the valley and the workman in the city, that must hold the center of interest. The future is with them or there is no future.

The green fields and country homes and the beautiful countryside were punctuated by the destroyed towns and cities through which we passed. Displaced persons, commonly known as D. P.'s, waited at every station for a train (non-military) which was never on time. When it should finally arrive it would only take them to one more place where the promising stories they had heard would turn out to be pure mirage. Going, going, from one place to another in hope of improving their lot, only adds despair to their perplexity.

LAND OF CONTRASTS

Moving alternately from destroyed cities, with their groups of homeless people, to the German countryside presents a series of sharp contrasts. One easily finds his mood changing with the train. Therein lies a danger—forgetting the ugliness of war and its consequences when a better landscape appears, or a happier year dawns.

This is a picture of destruction and of confusion, politically and morally; and sad contrasts between the occupiers and the occupied. In the trains and general transportation, in the houses, and in food and clothing, there is a constant reminder of the relative abundance of the victors and the emptiness of the vanquished.

No traveler can escape participation in it. In fact, he cannot even enter Germany on the economic level of the German civilians. He must accept the level of life, in large measure at least, of the occupying forces. This level of life is not due to plans of vengeance or reprisal against Germans so much as it is a kind of necessity under the circumstances. The traveler must ride, eat, sleep and live as do the military or relief personnel or he must not go to Germany. Furthermore he must try to live somewhat normally or face possible sickness, and Germany does not need any more sick people. It is a bad choice, but it is one understood and expected by the German Quakers and other people who invite visitors to come with their messages and fellowship.

Even though it be in the atmosphere of special privilege, visitation should increase rather than decrease at a time when much more must be done than piling one stone on another in a semblance of "reconstruction." The deeper work of creation and redemption must have its place. This requires the teams who are doing relief and the visitors who share with German Friends and others the love and remembrance of Friends and friends elsewhere. The atmosphere in which such work must be done is, in its measure, wrong, but it is unthinkable to omit the spiritual side in the re-creation of German life. It is under those conditions and with that spirit that German Friends welcome visitors. It was the reason for my travel on the British military train and for eating and sleeping in the military barracks with the British or American army.

YOUNG FRIENDS UNITS

On the morning after my arrival in Hannover, Morgan Johnson of the English Friends Relief unit came to the barracks for me. We bounced and bumped over the unrepaired streets of the city in a jeep—the universal transportation of all personnel. Soon I was sitting at breakfast with David Curtis, David Hughes, Morgan Johnson, Cleon White, Kathleen Muir — the English Young Friends; and Peggy Atkinson and Ed Flacchus of America.

One's mind does not readily catch up with his body when traveling rather rapidly through the desolation of cities. Hannover was the first city in which I could see with some time and deliberateness the picture of nearly complete destruction. It was a sight which would be common in the days ahead, but the utter havoc made a deep impression that can never be forgotten. My memory of similar scenes from the first world war came rushing back. As we drove past people waiting for street cars, I wondered where they were going, from whence they came and where they could possibly find homes among the ruins.

All of these thoughts have gone again and again through the minds of the Young Friends working in Germany. They must live with the contrasts and discrepancies every day. They not only live with the problems, they are doing something about them. Of course the impact of their work seems to them to be slight when compared with the immense task which lies ahead in Germany. Their immediate and most important work is with the German refugees who are housed in a near-by building that was formerly a munitions plant. The home of these Young Friends is in the house formerly occupied by the manager of the factory. The entire situation suggests the change from a work of destruction to that of reconstruction.

In the dusk of evening, three of the Young Friends took me on a tour of review. The large, spacious plant has been blocked off into small rooms, separated by brick walls about seven feet high. Presumably a family is assigned to each of these small rooms. The walls give some family privacy, but they cannot shut out the noise which floats above them all the while. They must live in a high degree of confusion all the time, as well as in cramped quarters. We walked up and down the rows of doors which open into these rooms, like so many cells. Now and then we knocked on them and were invited inside to see the physical situations in which they are living. Until recently they had been sleeping on straw in the corners of the rooms. Now they have received some beds from somewhere. In one bed was a sick child.

It is a frightening thing to become sick in most areas of Germany, for such a doctor as may be available can many times make no prescription of medicine. He cannot even prescribe a diet when a variety of foods is not available, unless perchance the family is fortunate in having contacts with resources somewhere. It was cheering to meet one man in the circle of his family who reported that the British army had given him an opportunity to cobble some shoes—his vocation. It put a new light in his face. What springs of life are unstopped when idle hands find work and the dignity that comes with the support of one's family!

(To be continued in the next issue)

The Task, the Method and the Man

By Robert Lincoln Kelly

Given at the Ceremonies inaugurating Thomas E. Jones as the seventh president of Earlham College.

SOME years ago a senior in Earlham College was invited to attend a meeting of the Earlham faculty. The faculty wished to get the student point of view on an important problem of college life. After a few wise speeches had been made by faculty members, the senior was called upon. He responded with the enlightening declaration: "Your thoughts are not my thoughts and your ways are not my ways." For that speech, and for what the legal fraternity calls, "other considerations," he was invited somewhat later to join the faculty as college preacher and teacher of the Bible.

Not long ago a call was sent to him from the Board of Trustees of Earlham College—a Board made up in part of his former fellow-students—a call which is eventuating today in this ceremony.

THE TASK

I ask you to consider with me the topic, "The Task, the Method and the Man." In approaching a definition of the task that now confronts this College and all American colleges, whether small or large, one must consider some of the elements of the present environment. These have been set before us comprehensively and brilliantly. The task, for this College, is to be stated in qualitative terms, not quantitative terms.

If we wish to explore the remoter background of our task, it is well to appeal briefly to history. One hundred and eleven years ago de Tocqueville wrote—he was speaking of the United States and of Russia—"Two great peoples starting at different points, go forth toward the same end. Each of them seems called by a secret design of providence to hold one day in his hands the destinies of half the world." Now before our astonished eyes, the German Empire has fallen, the French Republic with colonial system has fallen, the Japanese dream of Empire has fallen, the British Empire is disintegrating at the edges and the Dutch Empire is veering toward colonial democracy. May not the same thing occur now, that occured some centuries ago, after the fall of the most extensive empire the world had then ever known?

While the center of gravity of civilization once more is shifting, great surges of thought and feeling are alarming us as they alarmed the people of thought and feeling of the previous age. And what was it that occured during and after the previous age? *A great program of integration!* The Egyptian way of life and the Platonic way, and the Jewish way and the Roman way and the Christian way were re-interpreted and re-evaluated. They became the foundations of a new Europe—a Europe to be both scientific and Christian. Since then the peoples of Western Europe have introduced another element—democracy. And be it said, every attempt to replace this tripartite way has, hitherto, been found a failure. In so far as human experience teaches, science, democracy, Christianity are the ultimate stabilizers of mankind. All three of them demand freedom for the attainment of their ends. Each of them is founded on faith.

But we know now that de Tocqueville did not say the last word. What about our own national convulsion in the midst of which Earlham College graduated its first class? Then there was no United States. Then the states were divided. Brother was set against brother, the physical ruin of some sections of our country was well-nigh complete. Yet through it all and out of it all came another apostle and prophet — Abraham Lincoln. What then was his program?

(1) Lincoln said, "the union must be preserved."

(2) Lincoln said, "the nation cannot live half slave and half free."

(3) Lincoln said, "we must weld ourselves together into a union with malice toward none and with charity for all."

Are not these three a prophesy for an Era of the Human Spirit? It is the business of the church-related colleges to help to realize this era.

The *Time* magazine recently referred to Earlham College as a "small, earnest college." Let us accept that definition. What can a small college, even if it is an earnest college, do in the face of such a colossal task as this? It can cast seed on fertile ground. It can help to create a favorable atmosphere and a compelling sentiment in favor of peace and justice. It can push out somewhat the frontiers of knowledge and understanding. It can "speak for a humanity which knows no national boundaries." It can seek the intellectual, moral and spiritual solidarity of mankind. It can act for the world, through the faith which Lincoln had in the people, a goal not for the nation only, but for all mankind. It can teach and guide. This College can work in cooperation with like-minded colleges and universities throughout the world which, taken together, are the custodians of the wisdom of the ages.

THE METHOD

The founders of Earlham College and those who have guided its destinies—those who brick by brick, have been building its superstructure — whatever else they may have done — have been guided universally by a special method. They know something of its values and also of its limitations. Carlyle said of this method, "Ten men banded together in love, can do what ten thousand men separately would fail in." Of this method, the greatest of all teachers said, "When two or three are met together in my name, I will be in the midst." *This is the method of the small group—plus.* The whole of it is greater than the sum of its parts. Barclay once wrote: "When I came into the silent assemblies of God's people, I felt a secret power among them which touched my heart." The astounding vitality of group work has now led to the formation of a profession. It is the inevitable and universal outcome of inspired social work in a revolutionary age, an age which has discovered a kinship between and among all men.

Those who use this method in the educational field: those who use it in class discovered that "learning is a sort of contagion. The group must be compact enough for the contagion to occur." The group must be earnest. It must have a burning faith in its mission. It must have a high degree of tolerance but it cannot be so open minded as to become a cave of winds. The group must not only have moral earnestness but also, at the same time, social charity.

Such a group recognizes that while humanity now has equal hopes, it also has very unequal fortunes. It seeks to preserve or assimilate many cultures. Therefore the group does not set up universal principles over night. Above all it eschews dogmatism. The group knows, besides, that no matter how constructive the intelligence may be, and how high the moral purpose, they do not profit us, unless they are carried over into areas of human conduct. Eventually this is the only guarantee of national or international security. The group does not lose sight of the individual man in the crowd, but it recognizes that the hope of the crowd is in the exceptional man. The group which is now under consideration, "grounds its faith in the centrality of religion—you may call it the centrality of God, if you prefer in the universal human enterprise." Every college needs within it such a militant group.

Now the group is not infallible, nor is it a universal panacea. The greatest American example of it, was that group of men who hammered out the constitution of the United States. Perhaps it has reached no higher degree of performance

in circles religio-educational than in the American Friends Service Committee. To maintain its usefulness the group must be everlastingly widening its horizons. It is fatal to conclude that "only ourselves are fit to associate with ourselves"—but the group must allow for the sometimes slow process of assimilation.

In Earlham College, religion has always been considered as necessarily inherent in a liberal education. The educational problem here has been one, not two. Religion here has never been departmentalized. This institution has always had its windows open to other types of knowledge than those of the written or spoken word, even up to and including the carefully scrutinized mystic type. That was the faith of the Quaker fathers. I trust that it is the faith of the present generation. It must be admitted, however, that this is largely an unexplored and uncharted field. The administration of President Dennis has demonstrated that such a position as has just been outlined here can be taken and held without involving dogmatism or coercion. Each student has been left to make his own choice, within the framework of liberty of conscience, a choice without recrimination, a choice under existing circumstances, tragic, to all sensitive souls, however it may have been made.

America today is the educational Mecca of the world. Not only are our institutions overflowing with American students, many of whom yesterday, working under strict discipline, were ready, if need be, to pour out the last full measure of their devotion to the cause of a free world; now they are distinguishing themselves in serious work in free American colleges. These students must not be led to follow false gods.

There are some types of research now badly needed for which colleges like Earlham are fitted by tradition and by present faculty personnel. If wars are made in the hearts of men, are not the causes of war to be found in those same hearts? Why should not undergraduate colleges devote some time and energy to research in this specialized field of the humanities? Here is an opportunity for creative work of the first order. If the well springs of human life are deeper than the knowing process or the thinking process, how may these depths be sounded anew? Priceless devotion to inherited ideals must once more pass through the fires of purification.

The axiom that must be challenged here and now is this: "You cannot exorcise the malevolent impulses of men: prejudice, hatred, distrust, fear, suspicion, greed, intoxication, with political power—these cannot be exorcised."

The answer of faith in humanity is: All the darkness cannot put out the light. You can set free the creative impulses of men. There can and must be malice toward none and charity for all, within the framework of justice.

The school and college committee on this research into the laws of the human spirit will be chosen from the philosophers, the preachers, the poets, the psychologists, the physicians, the psychiatrists, the social workers striving together with the chemists, the physicists, the biologists, the geologists, the historians and as many practising mystics as are available. Their quest is this: "Is there an alchemy of the human spirit to match the alchemy of the elements?" Technology can do much, but it cannot answer this question. Some colleges have much insight into the "know how" in this field. All that the college has to offer —scholarship and all the rest—may become means to that vital end. The college man who succeeds is the college man who serves his fellow men.

THE MAN

The thousands of friends of the College who know President Jones share the belief of the Board of Trustees that he seems to be especially adapted to such a task as this. All the days of his professional life he has been engaged in social work. He has not been in the habit anywhere, or at any time, of setting his sights low. Call him a specialist in casework, in counselling, in personnel work, in guidance—call him a human engineer —whatever the title, the label is not a matter of importance. His understanding, his versatility, his adaptability cannot be expressed by a label.

Dr. Jones' greatest work is in the field of inherent guidance. In this he has known no age, or race, or color, or church or nationality or hemisphere. His contacts have been not only with youth but with adults; not only with his own race but with other races; not only on this side but on the other side of the international date line; not only with white people but with people of various colors; not only with the Society of Friends but with other religious groups; not only with his own nation but with representatives of many other nations.

He has been a denominational worker and an interdenominational worker and an inter-faith worker. For most of his professional life he has worked under interdenominational auspices. He has been and is a nationalist and an internationalist. In groups of all types his sympathetic understanding and dynamic personality have brought forth marked achievements. He proclaims his faith in the continuous revelation of God to the heart and understanding of man. In the midst of the fire, he shows evidence of having heard a voice. In a word, he is a citizen of the United Nations, before the structure of it has been completed. Since faith is the evidence of things seen, we have faith to offer Joseph Auslander's prayer:

"God of all good, the sun and source,
Give us stout captains at the helm
To gain, by steering a straight course
A free and tranquil realm."

SWEDISH YEARLY MEETING

The following is taken from the Swedish Yearly Meeting report as prepared by Greta Stendahl, retiring clerk.

The twelfth Swedish Yearly Meeting, attended by a greater number of Friends and friends of Friends than ever before, was given a strongly international spirit by visitors from Norway, Denmark, Finland, Holland, England and America. The Yearly Meeting also received with gratitude the many epistles from Friends all over the world.

During this time together, it was realized by the group that basically the same problem faced them that faced the undernourished Quakers in the ruined city of Frankfurt. It was realized that suspicion had increased rather than diminished in the world, and that it dies even harder than hatred, and is a greater threat to peace. It was realized that the first condition of success in building for peace was the complete removal of one's own distrust, thus being enabled to act in a spirit of confidence that is able to win the confidence of others. From the workcamps in the devastated areas of northern Finland and Norway, representatives came to tell of the possibilities of overcoming suspicion. They had engaged in practical work together with those whom they had come to help. Not only had they laid the foundations for new houses, but they had also seen distrust transformed into gratitude and a new faith for the future develop. The plans that had occupied the Yearly Meeting the previous year for participation in international Quaker work had been carried out with greater success than that for which they had dared hope. This was done in cooperation with American Friends and the IAL, a Swedish international workcamp organization. The concern this year was to reach German youth with the Quaker message. A first step had already been taken. A group of German youth leaders had been invited to Sweden and had expressed a willingness to come as soon as formalities could be cleared.

Confronted with the world's crisis, the way was sought by going back to parallel times in history, to the dark moments when Christian men and women boldly went out with the good news to a world full of distrust and fear. Attention was fixed primarily upon the time when Christ left his disciples behind with the task of preaching his gospel and making disciples of all people.

East Africa Yearly Meeting of Friends

A New Yearly Meeting is Born

"It is our privilege to declare East Africa Yearly Meeting of Friends assembled in its first annual session. You are authorized to organize as a Yearly Meeting, to set up departments of religious work, to develop your own Christian ministry, to carry on evangelistic, educational, and missionary work."

With these words from the representatives of the Five Years Meeting of Friends in America, Friends' activities in Kenya Colony entered upon a new phase of development. A new Yearly Meeting has joined the "world family of Yearly Meetings." Twelve hundred Bantu, substantial members of the African church, assembled in the new meeting-house at Kitosh on the 18th of Eleventh Month, 1946. They had before them the serious business of organizing a Yearly Meeting of Friends for East Africa.

The Clerks of Lugulu Monthly Meeting served as temporary Clerks at the opening session. After a suitable period of worship, Jefferson Ford reviewed the development of Christian work under the guidance of Friends in North Kavirondo District. He spoke of the beginnings at Kaimosi in 1902 under the leadership of Willis R. Hotchkiss, Arthur Chilson and Edgar T. Hole; the translation of the New Testament by Emory Rees; the expansion of the work to the north, building roads through the jungle as they went, tribe after tribe coming under the influence of the gospel. Constantly the demand for Christian teaching taxed the human resources of the Friends' mission. This work of Christian teaching and education has expanded under consecrated leadership. Today Friends have over nineteen thousand members in Kenya Colony. "You have looked forward, with hope, to the formation of a Yearly Meeting. The time has now arrived to complete this organization.

Petro Wanyama, who had served as Clerk during the days of the Conference, arose and read in Luragoli the Minute of the Five Years Meeting, authorizing Friends in East Africa to organize as a Yearly Meeting. The twenty-five representatives from each of the eleven Monthly Meetings were recognized, also two from the Friends' group in Nairobi, two from the two groups of Friends in South Kavirondo, and one from the Friends in the vicinity of Elderet. This body of two hundred and eighty representatives set themselves to the serious task of organizing as East Africa Yearly Meeting of Friends. Steps in business organization were taken without haste. At various times the group paused in their deliberations to be led in prayer by members of the African church.

The Appointing of Clerks

A provisional nominating committee, with one member named from each Monthly Meeting, was approved as the nominating committee of the Yearly Meeting. They then presented names of persons suitable to serve as clerks. These African Friends were called to the Clerk's desk. It was a touching moment when Petro Wanyama handed the gavel over to Joeli Litu, the Clerk of the new Yearly Meeting. A gavel is needed in an African Yearly Meeting, Friends speak to business with much freedom.

With pleasure, we introduce you to the Clerks of the new Yearly Meeting. Joeli Litu assisted Emory Rees in translating the New Testament and later assisted in translating the Old Testament which is still in preparation for publication. Yohanna Lumwagi, Assistant Clerk, served for some years as house boy for Edgar T. Hole and is head of the Meeting at Lihranda. The Recording Clerk, Benjamin S. Ngaira, is a former principal of the Kaimosi Primary School and speaks English fluently. He is a fine representative of the younger generation in the Yearly Meeting. Petro Wanyama was named Treasurer of the Yearly Meeting, an office that few Africans are prepared to hold. He is Clerk of Lugulu Monthly Meeting and acted as temporary Clerk at the opening of the Yearly Meeting session. He has a farm, a feed mill, motor lories and other business interests. These four officers represent four different tribes and four Monthly Meetings. In spiritual outlook, in dignity, in ability to dispatch business, they command respect of both Africans and Americans. Their experience is limited but their ability, judged by African standards, is outstanding.

A Review of the Work

When the Clerks had taken their places, Merle L. Davis was called upon to share his concern for the new Yearly Meeting. He reviewed the progress of Mission activities on the various fields for which Friends are responsible. He referred to the fact that up to the present year thirty-two Americans have given a total of five hundred years of Christian service in Africa. This is the fourth Yearly Meeting to be organized under the guidance of the Friends Board of Missions. "As rapidly as possible you will come to the place where you can finance your own work . . . The head of the church is not your Clerk. Nor is it the American who may serve as your Yearly Meeting Superintendent. The true head of the church is Christ . . . Keep in mind this true head. Dedicate your lives to Christ, at the same time seek to wisely administer the work of the Yearly Meeting." As Joeli Litu led in a prayer of dedication, all were made aware that prayer is not confined by the limitations of language or dialect, it is a turning of the human soul to God in trust and adoration.

Minutes and communications to the Yearly Meeting were read by Jefferson Ford. There were greetings from the Friends World Committee and messages from North Carolina and New York Yearly Meetings. In accordance with an established custom, Friends of New York Yearly Meeting sent a token gift of good will. This was supplemented by Collins Meeting in New York. So the Yearly Meeting will start out with seven hundred and eleven shillings, one hundred and forty-six dollars, in the treasury.

At the opening of the afternoon session, the outline procedure as prepared by the Mission staff and American visitors was approved as the temporary disciplinary procedure of the Yearly Meeting. This opened the way for the Nominating Committee to complete its report. Persons were named to serve on the Permanent Board and on necessary committees—Evangelistic and Church Extension, Sunday School, Young people, Women's Work, and Epistle — and the work of the various committees was briefly outlined. During the days of the Conference preceding the Yearly Meeting the Discipline had been under discussion for a period each afternoon.

The Formal Organization

The formal organization of the Yearly Meeting came at the conclusion of four days of conference and fellowship. For thirty years, Friends in Kenya have been holding an annual gathering. The sessions have been devoted to Christian teaching and inspiration. There had been a sunrise service each day at 6:00 a. m. From fifteen hundred to eighteen hundred people gathered morning and afternoon to hear African and American speakers. The Americans were given time for lunch, but the Africans seem to keep physically fit on two meals a day.

The climax came on the Sabbath Day when twelve thousand people assembled under the trees for worship and to listen to a succession of messages—with the aid of a loud speaker. What an inspiration! Twelve thousand African voices raised in songs of praise, twelve thousand heads bowed in reverent prayer—and the

African knows how to be reverent. This is the true African church, the result of a little more than four decades of spiritual development.

A Great Opportunity

Whither bound is this new African church? They have turned their backs on the primitive animism that was their faith of yesterday. The old tribal restraints are breaking down, the village customs and moral standards, however limited, are being out-moded and engulfed by the white man's civilization. The Bantu are eagerly seeking for a new way of life. They are turning to the Christian faith as their hope. They are pleading for education. This is our day of opportunity. The formation of the African Yearly Meeting does not relieve American Friends of their responsibility. There is laid upon Friends the further concern to nourish and counsel the new Yearly Meeting. We can pray that a truly African church may develop, rooted in the fertile soil of the Bantu soul and coming to its fruition in a characteristically African Christian culture.

LEVINUS K. PAINTER

Holes and Nests—New Years Call

A Sermon by Russell E. Rees

TO a scribe who said, "I will follow thee whithersoever thou goest," Jesus replied, "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." I had supposed that what Jesus meant was that it is desirable to have a hole or a nest. As you read it carefully you see what a mistaken idea that is. Surely what he said was, "The animals are satisfied to have a place of security, but the Son of Man cannot ever be so satisfied." There are no comfortable finalities where a man can hole up and say, "This is it." The price of being a man is the willingness to give up any easy answers to life's baffling problems. The nesting soul is nearer to the animal than to the Son of Man.

"The great and high task of an ambassador of Christ is to reconcile man just to these ways of endless reaching forward because the goal is beyond all time and space," wrote Dr. Oman in his lectures to young ministers. He was in the true succession to Jesus who also insisted that He was the Way, the Truth and the Life.

A part of the evil of our ways is just that we attempt to make some hole or nest our home. The war is over. We are the victors. Now we settle back to enjoy the fruit of our labor. It is an animal idea. Peace has always required sacrifices as great or greater than war. We created the greatest industrial plant in history to make the weapons of war, but lack the incentive to use it for peace. We naively thought that peace was merely the absence of war, and that absence of war was a comfortable place of abode.

Growth, a Necessity for Men

Growth is a painful process, and so it is a temptation to settle into some infantile level of life and thought and refuse to make the effort necessary to become mature. All the dreams of Utopia are unworthy ideals, for they presuppose a situation in which further struggle is unnecessary. The tendency to rest on achievement, to fortify present gains, to vegetate and stand still is a reversion to an animal level of existence. "No man having drunk old wine desireth new; for he says the old is better."

Emerson's *Essay on Circles* is a cogent comment on man's weakness in this regard. "It is the inert effort of each thought having formed itself into a circular wave of circumstance, as for instance an empire, rules of an art, a local usage, a religious rite, to heap itself up on that ridge and to solidify and hem in the life." And he rightly reminds us that there is not a finding of science but its flank may be turned tomorrow. "The very hopes of man, the thoughts of his heart, the religion of nations, the manners and morals of mankind, are all at the mercy of a new generalization."

Even worship can become a retreat. Peter wanted to build a tabernacle on the mount of transfiguration, and say, "This is it," but Jesus led the disciples down into the valley where a poor boy was possessed of a demon. If our worship stops at the door of the meetinghouse, it is not good enough. It must be a beginning and and not an end.

"But each man and each woman of you
I lead upon a knoll.
My left hand hooking you around the waist
My right hand pointing to landscapes of continents
And a plain public road."

The Christian life is a pilgrimage, not a paradise. When the children of Israel came to the foot of Mt. Sinai, being free at last from the tyranny of Egypt, they were tempted to say, "This is good enough." And at no point was the leadership of Moses more significant. He saw the danger of camping at *this place of little progress*. "Ye have dwelt long enough in this mountain; turn you and take your journey."

We Cannot Stand Still

When we cease to grow we begin to die. There are no plateaus for the soul. One of the most miserable people pictured by Jesus was the man who said, "Soul take thine ease; thou hast much goods laid up for many years." The judgment of God upon him was, "Thou fool, this night shall thy soul be required of thee."

Now religion is especially susceptible to the temptation to repose on past experience. Have we not treated conversion as an end to be desired? You dare not build tabernacles on the mount of conversion and try to live there. Foxes have holes and the birds of the air have nests, but the Son of Man has no resting place, no retreat from necessity for growth, no easy achievement which represents the final good.

In my boyhood I knew one of those persons who came near being a saint. She often spoke in Meeting, and when she did speak, almost always ended by saying:

"I'm pressing on the upward way
New heights I'm gaining every day;
And still I'll pray till heaven I've found
Lord, plant my feet on higher ground."

I wondered then what new heights there were for her to gain. I begin now to understand. You must climb somewhat out of the valley before you can see the distant hills, and the more you climb the farther away the horizon appears.

The beginning of the New Year is a good time to be reminded of this fact. There is no "Retirement Plan" for Christians. The past year may have been, generally speaking, a good year. It may have seen real growth in our Christian experience. All told, we may be able to say, "It was the best year of my life so far." But even if we can say that in all sincerity, that does not mean that we can retire and live on our spiritual investments. The Son of Man hath not where to lay his head. The ideal of the Christian life is not merely to be able to say, "I have fought a good fight, I have finished my course, I have kept the faith," but also to say, "I count not myself to have apprehended, but this one thing I do, I press toward the mark for the prize of the high calling of God in Christ Jesus."

We must not allow religion to be used by clever beneficiaries of inequality, who seek to label sound reforms by terms calculated to discredit reforms and thereby retain the injustices of the status quo. These injustices are, in fact, special privileges of the beneficiaries of things as they are.—Bishop G. Bromley Oxnam, President, Federal Council of Churches.

Is Socialism the Wave of the Future?

By Garfield V. Cox

Highlights from an address given at Richmond, Indiana, November 25, at Rotary Club dinner in honor of President and Mrs. Jones of Earlham College.

THE most persuasive teacher of collectivism has been neither Marx nor Lenin, but the example of men who through tariffs, subsidies, franchises, trade unions, and price fixing have shown that the help of the state can be successfully invoked to increase their own incomes. Unfortunately most such measures have the effect of using the power of government, or of state-encouraged or state-facilitated private monopoly, to win for the beneficiaries more income for less service. Thus, while more and more groups look to the state, or to monopoly fostered by the state, to raise the level of their incomes, most of the measures adopted to this end have the effect of impeding the production of the economy as a whole.

In a society in which we have long regarded individual selfishness as something to restrain, it has of late become the fashion to encourage and to sanctify the selfishness of the group. There seems little ground for the current faith that, by organizing more and larger economic groups, a just and efficient working balance can be achieved among them. In our highly interdependent society of specialists are numerous organized interests, any one of which may exert great and irresponsible power. The gravest risk to which we are exposed by this development is not that their behavior may retard material progress. It is that, because they must be brought under control, warrant is thus found for concentrating ever more power in the state.

Both those who would attain socialism by violence and those who, like the British Labor Party or American Socialists, would achieve it by constitutional means seem to attach undue significance to the transfer of titles to property from private interests to the state. To shift the coal mines, steel mills and other basic industries from the category of privately-owned corporate properties to that of public works is supposed to put an end to clashes of group interest, to acquisitiveness and exploitation, and greatly to enhance the capacity of men to govern efficiently and disinterestedly. But the vesting of government with titles, deeds, and authority to appoint managers does not assure that these managers will serve primarily the general welfare. Neither private nor public property held in trust for others is necessarily handled in the best interest of the legal beneficiaries. In many private corporations, managers serve largely their own ends ahead of those of the scattered stockholders. Will the managers of public properties be made of nobler stuff?

Grab-bag Conception of Government

Some of you who share my misgivings concerning the collectivist trend of our times may be taking comfort from the outcome of the recent Congressional election. It did mark a defeat for the party of the New Deal and of wartime controls. But there is only limited evidence of a disposition of either party or of the American people as a whole to forego the grab-bag conception of government. Capitalists and corporate managers are less powerful than in the twenties, but it is not clear to what extent they are regenerate in spirit. Organized labor has risen in power and some of it is behaving no more responsibly, and more dangerously to the general welfare, than the more ruthless of the industrial captains of a generation ago.

Some allege that the superior efficiency of large-scale production has made monopoly inevitable. On the contrary there are few fields in which the technology of production has required the development of corporations as large as those which have become preponderant in numerous markets. Nor have the needs of the workers for self-expression necessitated such great concentrations of power as numerous national unions, under the fostering care of government, have lately attained. But now that these giants are here, the task of whittling them down to size will require a liberal insight, faith and disinterestedness on the part of millions of voters, and a wisdom and sustained courage on the part of public men beyond anything there now seems reason to expect.

Private Enterprise Difficult to Maintain

To those of us who prefer a system in which economic initiative and responsibility are widely diffused and which are in most fields separate from the political power, the outlook for our generation is rather grim. The system of private enterprise and free markets is non-existent over much of the world and, in the rest, it is almost everywhere in retreat. It will be hard to maintain free markets within the United States when our business interests must deal with state and quasi-public monopolies abroad. Also new developments such as atomic fission may force us to accord to public bodies hitherto undreamed of economic powers. The actions of short-sighted or irresponsible pressure groups may push the country into a depression so deep as to produce an electoral majority for socialism under that name or some other. Should this happen, the crucial problem may be to find the courage and the means to defend civil liberties against arbitrary actions by a powerful state. The behavior of our British cousins in this matter to date gives some ground for hope. But the process of realizing socialism there has only begun and judgment must be reserved. The temptation for state officials to exercise increasingly arbitrary and coercive power is bound to become great. We shall hope that the British workers who have begun by taking over the state will not end by finding that the state has taken over them.

Limiting Power of all Bodies

The ideal of the early nineteenth century liberals was to minimize the rule of men, by extending and improving the rule of the common law. They sought ways of limiting the power of both private and public bodies to act arbitrarily. The need for men and women with this same concern is great again in our own time. It is a concern that should come naturally to Christians who try to live their own principles, for Christian teaching stresses the integrity, the dignity, the inviolability of each and every human personality. This is what Quakers mean when they say that "there is that of God in every man." It has been the peculiar genius of Quakerism at its best to approach economic, political and social problems in that spirit. It is my hope and my confident expectation that under the leadership of President Jones this preeminently civilizing insight will live and grow in the hearts of the sons and daughters of Earlham.

UNIVERSAL LOVE

Our gracious Creator cares and provides for all his creatures. His tender mercies are over all his works and so far as true love influences our minds, so far we become interested in his workmanship and feel a desire to make use of every opportunity to lessen the distresses of the afflicted and to increase the happiness of the creation. Here we have a prospect of one common interest from which our own is inseparable, so that to turn all we possess into the channel of universal love becomes the business of our lives.

JOHN WOOLMAN

The Mountain of Miseries

By Edna Lonigan

ADDISON tells the story of how Jupiter, touched by the sighs of mortals, invited them to lay down their burdens in a great open plain. The heap grew into a mountain of miseries. Only one condition was set. Everyone who left a misery had to take another away with him. The consequences were so much worse than the first state that even the gods were sorry, and gave each his own troubles back again, as the easier to bear.

The political difficulties of the United Nations are real enough, but it is also faced with a mountain of "social" problems, which zealous people are heaping on it, in hope of a new miracle. The recent meeting of the Economic and Social Council, at Lake Success, had before it tasks ranging from resettlement of refugees to "full employment." Already one hundred and fifty projects are before the UN Educational, Scientific and Cultural Organization, which convened in Paris in November. These range from providing movie projectors for devastated areas to eliminating illiteracy throughout the world.

The question arises: Why heap all our miseries at the center, if we must each carry another burden away? Can difficult social issues be met better by governments through uniform official policies than by free experiment and endeavor on the part of the people themselves?

One strength of British-American society is that its citizens have traditionally asked their governments to do very little. The American people in the past did not heap their troubles at the center, but sought to grapple with each problem while it was small. Our Federal Government would have collapsed before 1800 if it had collected all the miseries of the colonists and sought uniform answers for the problems of thirteen dissimilar States. Yet UN is trying to settle far more problems than the colonists had, and on a global scale.

If we ask UN to solve non-political issues we have taken a crucial political turn. We have abandoned the British-American idea of limited government, and accepted the German political philosophy that the State must be strong so that it can solve complex issues for the people.

II

Since the Thirty Years' War, in the Seventeenth Century, German society has been organized on the principle that the State needs a strong bureaucracy of talent to deal with technical problems. This doctrine arose among the small principalities after 1648, primarily because all Germany had been ravaged in the religious wars and private energy was utterly depleted. The princes wanted to rebuild roads and reopen mines to restore their military power. Unwilling to wait for the slow growth of citizen enterprise, they gathered a body of experts to plan the solution of economic questions. This bureaucracy of talent, in the service of the sovereign power, is the Cameralist system.

Germany, long the home of the free cities, paid a high price for this "short cut." As energy revived in the Seventeenth and Eighteenth Centuries it was polarized about an official core. Society could never grow as strong as the State apparatus. So the Cameralist bureaucracy was never demobilized. It persisted under the Empire, under the Weimar Republic and under Hitler's Third Reich. Germans made many changes in the "sovereign" after 1648 but never the one vitally important decision—to give themselves more responsibility than they gave to any "sovereign."

This solar system of organization about an official core was adopted by Peter the Great, and later by Lenin, as a quick way to bring about changes without educating the people. The elite decided. In consequence, the same Cameralist system now dominates Russia. Since 1918 it has spread among the Western nations, where it is called "liberalism"!

The Cameralist State rests on the assumption that officials have a wisdom greater than citizens. This mystical doctrine of the State is in absolute conflict with the British-American theory that officials possess only human attributes, and that government can accomplish only such limited results as are best achieved by force.

While Germany was developing the Hegelian theory of the State, the English learned to keep kings and experts strictly in their place, and to construct a modern economy themselves by trade and colonization. As a result the "elite" in English-speaking countries was never concentrated in government, but remained scattered among the people. Men of energy did not look to the State for advancement. Instead they had to win the approval of their fellow-citizens. Only thus could they secure capital, workers, or markets.

English and American leaders had no "authority." They worked with those who wanted to work with them, and had no power over the others. There was no need for uniformity and no way to get it. Out of this free consent came the British-American network of private voluntary agencies, subject to no officials, which gave our society its richness and variety in so many fields.

The United Nations must follow the Western pattern of free organization or it must follow the Cameralist model. Do we want a strong world government or a strong world society?

III

To impose heavy social burdens on UN is to end all hope of a free world community. UN, if overloaded, can function only by creating an international elite. But no society, national or international, can have its leadership concentrated in the State, and also widely scattered among the people. No society can condition its most active men to the use of power and also condition them to leadership by voluntary means.

Its Charter does not determine whether UN will be limited government or Cameralist government. UN at present is only a legal shell. The question of what kind of world society is to grow up to fill the shell is as yet undecided. Once UN starts to build a Cameralist elite, however, the die is cast. World society will be held within a mold shaped by its officials. It will follow the rigid solar system of Germany and Russia rather than the open voluntary pattern of the West.

Australia, Holland, Belgium, are obviously trying to make UN an organ of representative government. Their efforts will be in vain if a Cameralist elite gets a bridgehead in UN's bureaus and commissions. The legal shell will have been filled before the people of the world are awake to what is happening.

Limited government and Cameralist government cannot exist together. The British discovered this in their long contest with Charles I and his able officials. The American colonists embedded the lessons of the same experience in our Constitution. Wherever government has its own body of experts, officials have the advantage of larger resources, earlier information, greater prestige and political power. Private experts enter into debate with Cameralist officials at a serious disadvantage. They can not even communicate with the public as well as officials can. No legislature can hold the balance between private citizens and officials so well endowed. Representative government must give way.

Cameralist experts serve the party in power, and bureaucracies are not nurseries for dissenting opinion. The rich social life that grew up in England and America without benefit of official approval could never come to life under Cameralism. The process is the same in the little German principalities after the Thirty Years' War and in the dictatorship of the proletariat in Russia after 1917. There is a gradual withering away of everything opposed to the State.

IV

What is the alternative? It is so simple that it may be lost in present-day admiration for the big and dramatic.

Where no governmental elite absorbs their funds and energy, the people form whatever associations they need. Private individuals have been building international cooperation since nations began. Business men, labor leaders, Rotarians, church organizations, all make bits of international machinery. Yale-in-China and the Rockefeller Foundation knit the nations together. Voluntary association is simple, because nothing is started that is not really needed. It is quite because there are no dramatic contests for power. Where no one wields the power of the State, no one can be injured by not participating.

Most of the social problems now being laid upon UN could be solved better by private associations than by any elite. It may take longer if their expenses are not paid by taxation, but they will not have to follow the official line. There will be no bar to minority experiment.

Nations like Russia, which prefer the Cameralist system, can pick their representatives in any way they wish. If international government is limited government, it cannot interfere with truly domestic affairs.

In UNRRA we have the new Cameralist elite, with sole power over relief policies. Private agencies, which did superb work after 1918, are satellites. What have we gained? Every decision is political. Whether we give or withhold aid to Yugoslavia we have a political crisis. Decisions do not conform to any law, but are made by an international executive answerable to no one. Naturally, cost is astronomical.

All plans of the Economic and Social Council and of UNESCO call for government by experts, subject to no legislative control. Will this reduce our mountain of social miseries? Or give us greater burdens?

The Cameralist nations, by adding constantly to the powers of the State, have brought Europe to the brink of ruin. In a free society, people and nations can differ without conflict. If international government is given over to a Cameralist elite, officials will shape our institutions in uniform patterns through the use of power and German political philosophy will have triumphed.

(Taken from the October 16, issue of *Human Events*, 608 South Dearborn Street, Chicago 5, Illinois.)

If people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then I will hear from heaven, and will forgive their sin, and will heal their land.

II CHRONICLES 7:14

FRIENDS AND SECONDARY EDUCATION

A thoroughgoing attempt to remove barriers and to establish a "Centered" curriculum is likely, sooner or later, to lead teachers and parents to the necessity of building a new environment in which energies can be released for creative growth instead of being consumed in resistance to inherited barriers. The following was the experience of the parents who established Pacific Ackworth in Pasadena:*

During the summer of 1942, a few concerned parents in Southern California were drawn together by the problem of elementary education. They were not satisfied with the competitive public schools. They wanted their children to develop into happy, cooperative, self-disciplined, sensitive adults who will see life as a unity, with God as a unifying force. They believed that in order to have this kind of children they must have a school without the war-time pressures of stamp buying, race hatred, and ultra-patriotism. The school must be a small group, so that the child competes with himself rather than with others. Opportunity must be offered for a cooperative group, working together on essential skills. Social problems should be presented with understanding and sensitivity. Because these parents and a few others knew what they wanted and had the faith to just "start out," a school with two teachers and twelve children was opened on September 14, 1942.

How do parents with such concerns measure their children's growth?

We, as a group of parents, have met and discussed the apparent goal of the public schools. The feeling has been that the ideal of the public schools is to turn out so-called "successful individuals" rather than to produce persons who see themselves as parts of the whole of a world society. We have felt that if spirituality and worship are life, they should be vital parts of the child's education, rather than segments associated only with formalized religion. If our society is to be one of working together, our children must be trained in thinking in such terms rather than in methods of self-advancement.

Out of this knowledge has grown a concern on the part of many parents to have their children attend a school whose purpose is to make the child sensitive to human needs and to give them basic skills to help meet these needs, upon the belief that an adequate philosophy of life will grow from such a background. To realize the desired values, the curriculum of our school must be adjusted to the development and to the personalities of the children involved. The general program from the kindergarten level through the sixth grade will develop toward a recognition of the unique value of every other human being, regardless of race or creed.

PURPOSE OF THE CURRICULUM

The general aim of education is an environment where there is opportunity for mental and physical growth, development and sensitivity, establishment of behavior patterns which will be useful all one's life. Thus the curriculum is based upon these factors and centered on the human experiences which should be so basic that they will be useful throughout adult life. If by curriculum one means the organizational patterns through which an educational plan progresses, what should be the purpose of the curriculum for Pacific Ackworth?

I.

Each child should grow in an inner calm and ability to sit quietly and organize for future action regardless of the tenseness of the situation, a feeling of being "at peace." This comes only as one is able to understand and control oneself. It is a recognition of the inherent presence of that of God within oneself and growth in that knowledge.

II.

Each child should learn to be a part of a group and to participate, not as "one individual with one vote," but as an integral part of a new social unit. Such skills as discussion, group planning, and the discovering of the sense of the meeting are to be developed. This comes as one is able to lose one's individuality of a predetermined nature and to seek with a group a "group sense."

III.

Each child should grow in his understanding of peoples and situations, of nature and universe about him—not simply in his *knowledge* of peoples of other lands and of other times, but in his feeling of love for the people who actually "were" and "are," not just in his acquisition of independent facts about the world, but in his wonder and joy at the interdependency in a world scene—as one droplet in the stream of history—as one whisper in the winds of the universe.

IV.

Each child should see in his ever-expanding universe a directional dynamic, a purposefulness—God.

The first three of these four purposes encompass the orientation of the individual with himself, with his small immediate group, and his place in time, space and the natural world. The realization of the fourth aim would integrate, bring purposefulness to, and realize God in all the others.

*The material has been selected from a series of articles in *The Vanguard American* for April, 1946. Contributors include Edwin Sanders, Edwin and Molly Morgenroth, Helen Stevenson, and joint staff statements.

Solving World Problems Locally

By Mildred Jensen Loomis

EVERY adult individual faces both personal and public problems and, if he lives his life adequately and adventurously, he will be solving problems on both levels.

A common result of much present-day ethical and religious teaching is the notion that if each individual is good and kind; if he treats his neighbors and friends honestly and fairly; if he does what he can to relieve the discomfort of the unfortunate, that is all that is necessary. But is that sufficient?

Centralization or Decentralization

Fundamentally there are only two general ways in which human problems can be solved. In the over-all confusion in public life today, it clarifies and simplifies the situation to point them out. Of course there are degrees in each of these two methods but, in the last analysis, we must proceed in one of two directions. At the crux of the decision is the question, "What shall we do with power?" For in the development of human activities, we inevitably face the problem of "power" and how to organize it. By the nature of circumstances, we must either centralize or decentralize power.

Centralization is that method of solving problems, of organizing power, or implementing life-purposes, which concentrates control of human activities—industrial, financial, educational, political, religious—in the hands of fewer and fewer individuals. This trend is uppermost today, and is justified, generally speaking, on the grounds that it is more efficient. Modern technology and modern industry, argue the centralizers, demand mass-production, specialization and concentration of control and finance. Huge industry and large combines demand large and concentrated governmental units to direct it. Concentrated industry demands large, compact centers of workers and population, etc.

Decentralization is the exact opposite of all this, but it is not merely a negation. It is a positive philosophy which puts the individual person above any institution; which regards his opportunity to choose and act in line with his best thinking as a primary mark of humanity which lifts him above the animal-level of sensuous survival. Decentralization is that method of implementing individual aspirations which gives the individual and his family the greatest possible area of reliance upon themselves. Decentralization involves the diffusion and distribution of ownership and controls of all kinds. It discourages institutionalization and promotes that arrangement of society in which reliance on compulsion—police and military—will be at a minimum. Their faith is that by direct personal action, the large public world-problems will eventually fade away.

Methods of Decentralization

Their first method of reducing centralization is to decentralize production. They therefore foster the productive home and the family farm wherein can be produced all or as large a part as possible of the family's basic needs,—food, clothing, shelter, recreation. What cannot be produced at home should, as far as possible, be produced in small-scale local shops and processing plants. Research shows that as much as sixty per cent of what a family ordinarily uses can be so produced, and much that is now committed to large-scale mass production could be eliminated.

This primary tenet of home production ties in with their belief that the family is the primary unit of society, and that the best place to foster and rehabilitate family-life is on the land. Decentralists are, for the most part, agrarian in outlook; that is, they believe that agriculture should be the first concern of human beings. Knowing that high land prices and heavy mortgage charges make land difficult to obtain in our present society, the decentralist program includes improved forms of land policy and ownership, along with fundamental changes in credit and currency. Such programs are adapted to cooperative and community action in face-to-face groups. Implementing such programs in community after community would, in the end, eliminate the world problems of monopoly, exploitation and the race for markets with their resulting conflicts and wars. Just being kind and gentle to our neighbors will not do so.

Just as their chief method is direct action, not legislation, so their first tool is education, not government. Since it is adults who alone can act on the actual problems of living, it is in the education of adults that decentralists are directing special effort. While they search the wisdom of the ages for a solution to the living problems, their first service to adult education is to take it out of the realm of the "academic" and the abstract by specifically defining the actual problems of living which each adult must answer, if he is to express and develop all the capacities with which he is endowed.

To date a real contribution in this direction has been made by Ralph Borsodi, founder of "The School of Living," who is now outlining this education in three volumes soon to appear as *Education and Living*. Besides defining the problems and suggesting solutions, specific guidance in small group implementation will be included. An effort is being made to set up a local "School of Living" in many small communities in the nation,—groups committed to systematic study and action on the actual problems of living in their community.

Individual Action Stressed

As an example of the type of defining and analysis which is made of living problems, take the civic problem. All living involves action of some kind, even thinking is an act, but the more overt, physical acts of human beings are accomplished either by a person alone or a group. Even though decentralists believe that more growth and development takes place through personal action, they do recognize an area for group action. Having decided that some goal can best be achieved by group action, an individual should decide whether it should be a *voluntary* group — cooperative, competitive, corporate,—or whether it should be performed by action in a *compulsory* group, that is government.

All groups, except government, are bilateral. That is, an individual may join or remove himself from them at will, but not so, with government. It is unilateral, having complete authority. It is the only group from which we cannot withdraw, and it is the only group to which "we, the people" grant the distinctive authority of coercion—the police and military to achieve its ends. For this reason, a decentralist urges that government action be limited to absolute essentials like aid in times of flood or widespread disaster and the protection of life and property. People should be taught to perform all other activities by voluntary group action or by personal family action.

Above all, people should be taught that economic activities are not proper subjects for government action. For when government officials begin to plan or direct any part of the highly interdependent activities of producing, making and distributing the goods out of which all of us make our living, it ends in the controling of all our life by force. Compulsion necessarily increases because it involves an endless number of crises which have to do with our personal habits—our eating, drinking, working, playing—out of which individuals fabricate their freedom. The next step, of course, is to implement an economic "system" that can operate without the government, and this is not overlooked in the study.

Through thirteen specific living problems, the "School of Living" carries adults who are interested in a systematic study. In a number of places groups are

forming. As they become effective in action, life will be reshaped in the communities where they exist to fit the human organism. When and if they become sufficiently numerous and skilled, world problems will be solved by this local treatment in small communities.

In England the companion movement is known as Distributism; its vision of the good society is much the same as the Decentralists in America. Wilfred Wellock, former member of the British Parliament, currently speaking to American audiences, is a leader in this field. Harold Robbins, an English journalist, is another. He is suggesting local study-action groups. In a recent "Draft for Action on Distributism" he said, "Distributism is being seen as the only alternative by an increasing number of our citizens . . . As no lead may be expected from national leaders, the only way will be by means of local groups . . . Two or three such persons can begin a local group . . . We are dealing with the only social hope of the world, and the only emotion to be barred is despair."

RELIEF TO INDIVIDUALS

There are doubtless many Friends who would like to share in the fight on famine in Europe, but who cannot afford to send C.A.R.E. packages regularly, and do not have the time and energy to prepare and send individual packages.

To such persons, our New York subcommittee on food packages to Europe may offer a welcome opportunity for help to individuals. This Committee was set up nearly a year ago by the Peace and Service Committee of the Fifteenth Street (General Conference) Meeting. Since then, we have sent over two thousand three hundred packages to families in eight countries of Europe, every package accompanied by an individual friendly letter.

Most of these packages have been the ordinary up-to-eleven-pounds-weight, and have gone to both Friends and non-Friends. Some have been sent to English and American members of the Quaker Relief Teams in Germany, that they might have something at hand for gifts to the needy. Many names on our list have come from Quaker workers. We are already spending over two hundred dollars a week, and could easily double that, on accredited cases, had we the funds. We invite contributions.

If a giver prefers that his money go to a specific country, he need only name his choice—Austria, Czechoslovakia, Finland, France, Germany, Hungary, Italy, Poland. Our Subcommittee's treasurer is David Berkingoff, 315 East 209th street, New York City 67.

ANNA L. CURTIS, *Chairman*,
325 West 13th St., New York 14

THE DEVOTIONAL LIFE

FOR MEN AND NATIONS—A NEW YEAR

BY ARDIS MICHENER

PRAYER IN THE NIGHT

O, stars in circling realms of space,
Speak to my soul, this night.
Tell me what Power doth ride apace.
Tell me Who gave your light.

O, speak, ye myriad stars ashine.
Ages have crowned you wise.
Speak to this waiting heart of mine.
Open anew these eyes.

My world is filled with toils and strife—
Hurryings to and fro.
Peace could be centered in my life;
Wisdom of stars, to know.

* * * *

FAITH'S ANSWER FOR THE AGES

Each setting sun ends a day that is done.
Death, nightly, darkens the sky.
God's love will last when the days are all past.
It will never, never die.

Swift through the years with their smiles and their tears,
Much cometh nigh, but to go.
God's love for you, lives the centuries through.
It will ever, ever grow.

* * * *

IN SERVING ONE ANOTHER

May we be shown, in serving one another,
Gardens of God where *understanding* flowers.
Where *patience* blooms. Where *friendship* claims as brother,
Each fellow man, throughout this world of ours.

* * * *

STONY THE SOIL OF OUR HEARTS

Pity the deaf;
He who continues blind—
Who owneth not, in humbleness,
The *one-ness* of mankind.

Stony the soil!
Our selfish hearts down-trod—
Bear we not fruits of brotherhood,
Of fellowship in God.

* * * *

YEAR'S END THOUGHT

Lord, Thou dost slip our ribbon of days
Swift through Thy fingertips;
Yet through the ages, shall Thy praise
Be song, upon our lips.

THOU STAR, THOU SUN, IN MY SOUL

Star of God's morning,
Constant through night:
Pierce through my darkness,
Kindle my light

Sun of God's dawning,
Pledge of His sight;
Shine through my spirit,
Radiant, bright.

* * * *

MY COUNTRY—YOUNG AND STRONG

O, thou of nations
Tall and supple grown;
Gird thou, now, to run thy race,
Where Pilgrim seed be sown
On rugged hill-soil,
Far o'er peak and glen.
Run! Bind feet with humble PEACE—
With cord of FAITH IN MEN!

LITERATURE
IN REVIEW

The World Council of Churches—its Process of Formation is the record of a movement which has been called the greatest in this generation. It costs $1.50 (for ten or more $1.35 each) and can be ordered from The World Council of Churches, 297 Fourth Avenue, New York. This book in paper cover is a record of the meeting of the Provisional Committee at Geneva, together with other documents of historical importance.

On September 1, Jason Press published *Tenement Town*, by Len White — the story of an experiment in community service on a slum clearance estate, the identity of which is concealed by the name which gave the book its title.

The Rev. George MacLeod in his foreword to the book says, "Everyone who has a good idea about a community centre in their district should read it; and be saved thereby from hours of misplaced hopes. Every churchman who 'thinks the church should be the community centre must also read it: and be saved from hours of misplaced prayers. Everyone who gaily embarks on a Boy Scouts' Hut, or a Rural Institute Hut, or a War Memorial Hut, or on erecting any roof to shelter any scheme, should read it; and ponder with sobriety whether their gaiety runs deep enough. Every local authority should read it—if the rents are to be saved, or, better still, rightly directed." You may care to see that some of these do have the opportunity.

Tenement Town will be published by Pacifist Research Unit, 49, Kentwell

Close, Brockley, S. E. 4., London, England. (Order from Friends Book and Supply House, Richmond, Indiana, at 60 cents paper cover, $1.00 cloth. About three weeks for delivery.)

MY AFRICA

BY MBONU OJIKE

New York: *The John Day Company*, 1946, Price $3.75

"It's time we did some telling," writes Mbonu Ojike, the author of *My Africa*, recently published by John Day & Company— and every man, woman and child who in this fast shrinking world desires to know his neighbors should read this book. In the past we Westerners have seen Africa only through the eyes of the missionary, the trader, or the hunter in the jungles. Here is an opportunity to see it truly—as spoken from the heart of a young man who grew up in a small village in Nigeria and finally has become a university graduate and popular lecturer in America. But never has he lost contact with his own. He has a deep, old-fashioned "Quaker concern" so to interpret Africa to the world, that the world will see that "all cultures are fundamentally similar even though they are often superficially different."

But this foundation block for world peace will not be laid until the people of each culture are encouraged first to have respect for themselves. And through Ojike's book, which is half a personal narrative (fascinating to read) and half a sociological picture of Africa's economic, social, religious, aesthetic and political life, runs the theme—"we must respect ourselves"—"we can only give out that which we have"—"we should not be so pliant to others that we neglect those factors"—whether things, ideas or ways of our own—upon which our very life and pride largely depend. "But never should we neglect, in our interactions with others, to maintain a reasonable regard for ourselves."

Even the African fable of the crow who envied the pigeon so much that she wanted to change herself into a pigeon ends with the moral, "any attempt to be what one is not must end in a fiasco of frustration and suicide."

The section on music is a gem. "In music all our arts meet," says Ojike. In the One World ahead, Africa, already "bright with the beacons of American airfields" will be visited by many American young people now in schools which still have in their libraries books giving a very inadequate, if not wholly distorted picture of the peoples of that great Continent.

RACHEL DAVIS DUBOIS

THE TIMELESS YEAR

Centuries flow,—shimmer, glow,—
  Like a shining river;
And we float as in a boat
  On their gleam and quiver.

On and on, dusk or wan,
  Moves the mighty current;
Gliding past, slow or fast,
  Still the banks are errant.

Misty cloud of willows . . . . proud
  Lift of stubborn mountains . . . .
A tower's white swan of light . . . .
  Trees like jade-dark fountains . . . .

These flash by and cease—and I
  Love, but cannot hold them;
Yet my heart keeps a part,
  Though the mists enfold them.

Soft and slow the waters flow
  Past pale lilies gleaming
As if they slept and ever kept
  One fair dream in their dreaming.

Or ripples plunge in sudden lunge
  Of the falls' white clangor—
Swift and fierce as lightnings pierce
  Skies in zigzag anger.

Storm and calm—earth's bale and charm—
  Appear, then pass behind me;
And time's pace through one-way space
  Still conspires to blind me.

Yet stream and sky, and earth and I,
  Endure past time's illusion:
The endless Here, the Timeless Year,
  The Now of God's conclusion.

E. MERRILL ROOT

NEW YEAR'S LAMENT

Bare bough by my window, you
Are lonely and deserted, too,
Cold and lonely as my heart.
Other limbs are draped in snow
But yours has drifted long ago
To the mantled earth below . . . .
You stand apart.

We are akin. For likewise I
Must stand alone against my sky,
Must cold and wet and wind defy
Without a fear,
Knowing in my secret heart
That he and I will be apart
Another year.

VERA SHIPLETT

THE CONSERVATIVE

The apple trees there on the hill—
Gaunt frozen dancers, stiff and still—
What nimble gnomes they must have been
Before they turned to wood within!

The rooted thoughts of Jim Deweese,
Grotesque and stiff as apple trees,—
What leaping lads to whirl and skim,
Before they ossified in him!

PHILIP W. FURNAS

THE POET

Before, behind me, curtain fall,
Beautiful curtains, rich and tall;
But now and then a burning hand
Pulls back the purple curtains, and
My startled eye sees tremblingly
An instant into verity.

PHILIP W. FURNAS

FORUM

ANOTHER VIEW POINT

Editor, THE AMERICAN FRIEND:

In *Bulwark* by Theodore Dreiser, absorption in materialism of the present day is pictured as wrecking the lives of five children of Quaker parentage. The faith, sympathy, affection, and prayers of a devout mother who, with her husband, has reared her children in Quaker faith, are not sufficient to save even *one* of them from the pitfalls of modern life.

With due respect to the author, but with highest esteem of my Quaker parentage, I resent his delineation of training in a Quaker home. One feels the author ridicules religious training in the home by his characterization of the austere father, Solon Barnes. Might modern parenthood not do well to emulate some of the sterling qualities of this father, respected as a "Bulwark of Faith?" Certain incidents in his book, although quite modern in present-day literature, do not reflect the refinement and culture we wish to receive from a good book.

The Quaker home has much to give to modern life today but the simplicity and dignity of Marjorie Allee's and Mabel Leigh Hunt's books, written for children, is a much more commendable picture of such heritage.

GERALDINE HADLEY MOORMAN

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OTHER BLEMISHES

Editor, THE AMERICAN FRIEND:

In your August 8 issue, under "Printers' Blemishes," page 311, you give some errors in Bible printing. I remember the following over sixty years ago, and there might have been others which I don't recall just now:

The "Bug" Bible, Psalms 91:5—"Thou shalt not be afraid for the bug (terror) by night."

The "Breeches" Bible. I don't recall the background, but it was during the Israelitish wars. It was printed, "Dan abode in his 'Breeches'." (breaches)

EDMUND ROBINSON

Lucerne, California

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CONCERN FOR PEACE

Editor, THE AMERICAN FRIEND:

It is forcibly impressed on my mind that it would help immeasurably if, at the close of our meetings, Sunday School, Christian Endeavor, missionary meetings and our regular meetings for worship, Friends would repeat in unison, "Nation shall not lift up sword against nation; neither shall they learn war anymore." I would suggest that in all of our schools, from primary on through university, whenever it would be feasible that all stand and repeat same slowly and reverently from Micah IV:3. I firmly believe it would do much ultimate good.

Yours for peace in our day,
HANNAH DAY BEALS,
(Aged ninety-seven years)
302 Morton Street
Jennings, Louisiana

RESIGNATION OF ARTHUR WATSON

Resignation of Dr. S. Arthur Watson as president of Wilmington College has been accepted by the board of trustees of the college, T. S. Townsley, chairman of the board, announced recently. The resignation will be effective at the end of the present school year.

In his letter of resignation, Arthur Watson expressed the feeling that his work at Wilmington has been largely completed. "With the crisis of the war years over and several of our goals for the institution achieved, I believe that it is a good time for a new administration to take over," he stated. He also listed as a motive for the resignation some concern for health, caused by the strain of the war years. Future plans of President and Mrs. Watson are indefinite as yet. He emphasized unbounded confidence in the future of Wilmington College, and continuing interest and full support of the college program.

In making the announcement, Mr. Townsley pointed out that the board accepted the resignation with reluctance and deep regret. He said that the board has made every effort to persuade him to continue in the position.

Arthur Watson is now completing his seventh year as president of the college to which he came after a successful term as dean of Whittier College, Whittier, California. During his administration some of the greatest advances in the seventy-five-year history of the college have been made. A new library has been built and paid for, the college has been fully accredited by acquiring membership in the North Central Association and the Ohio College Association, a college farm has been added, a new central heating plant has been installed, there has been a large increase in the college endowment, the enrollment has been pushed above the five hundred mark, the college educational program has been expanded and improved, and several other achievements have been made, besides the preparation of careful plans for future expansion.

In addition to his seven years term as president, Dr. Watson has given eight other years of service to the college. He began his teaching career there in 1920, as professor of biology and agriculture. He went to Whittier College in 1928 as head of the biology department there, and in 1937 was named dean of the college. He was named president of Wilmington in 1940 after the resignation of Dr. Walter L. Collins. A native of Kansas, Arthur Watson is a graduate of the Friends University of Wichita. He received his Master's degree at the Kansas State Agricultural College and earned his Ph.D. at Ohio State University.

A successor has not yet been named, but Mr. Townsley asserted that the field will be carefully surveyed with the hope of obtaining a man with an outstanding reputation as an educator and religious leader capable of carrying on the high traditions of Wilmington College so successfully advanced by Dr. Watson."

RADIO IS YOURS

Radio listeners have the power to obtain better programs if they use the weapons at hand declares Jerome H. Spingarn, formerly an attorney with the Federal Communications Commission, in a ten-cent pamphlet entitled *Radio is Yours*, published by the Public Affairs Committee, Inc., non-profit organization, 22 East 38th Street, New York 16, New York.

"The radio stations themselves do not really control programs or broadcasting policy," Jerome Spingarn adds. "The actual presentation of programs is largely delegated to networks, which in turn, delegate it to advertisers who work through advertising agencies . . . Since advertising agencies have no pledge to the public to fulfill . . . the presentation of a well-balanced broadcast schedule becomes a mere by-product of a selling operation."

Confronted by what is admittedly an unhealthy situation, Mr. Spingarn urges the public to remember that the public owns the airwaves; and as no charge is made to stations for use of the air channels, profits in the radio industry are enormous. The public has spent twenty-five dollars for receiving equipment for every one dollar which the broadcasters spent for transmitting equipment. The listener not only pays three dollars for every two dollars spent by the advertiser for upkeep of the programs, but foots the advertiser's bill in the purchase of the advertiser's goods and services.

Citizens are urged to keep informed on all matters which affect the control of the channels of mass communication, to discuss communications problems with others, and to participate as much as possible in the regulatory process.

To see the invisible, when skies are dark, is always to have power to be steadfast to the end.

QUAKERDOM · AT · LARGE

Friends of Bell, California, plan a new and remodeled church building. They expect to spend $35,000 or more. Everett and Charlene Craven are serving the Meeting in pastoral capacity.

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Judith Freeman and Virginia Weis have been elected by Judicial Board and Council to represent Lincoln School at a student government conference at St. Paul's School, Concord, N. H., December 19 and 20.

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W. Glenn Roberts, general secretary of the Connecticut Council of Churches and a representative of the Five Years Meeting on the Federal Council of Churches, was re-elected as secretary of the Federal Council.

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The American Friends Service Committee is working with German Friends in opening five neighborhood centers in five German cities. They will be centers for clothing and shoe repairs, carpentry, recreation, and day care for mothers, children, and the aged. German personnel will be largely used in running these homes.

NEWS OF OUR MEETINGS

William and Evelyn Stables have resigned their duties at White's Institute and their pastorate at New Holland Meeting, and on November 1, took a full time pastorate at Mooreland Monthly Meeting in Dublin Quarterly Meeting, which was formerly served by Mr. and Mrs. Orville Fisher.

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Los Angeles Friends had an unusually successful homecoming and Thanksgiving observance on November 24. Letters of encouragement and invitation had been sent out which resulted in a gratifying attendance. About eighty-five persons shared in the basket dinner served at noon. Following the dinner, the Yearly Meeting superintendent and former pastor, R. Ernest Lamb, brought a Thanksgiving message. Alan and Virginia Mendenhall contributed special music. The messages, which had been received from several members unable to attend, were read with appreciation.

* * * *

A Thanksgiving Fellowship was enjoyed by East Whittier Friends on November 27. This gathering was to honor those who had come into membership during the past year, of whom there were forty-three. The chairman of Christian Relations had charge of the November meeting of the Woman's Missionary Society, when thank offering boxes were opened. The proceeds are to be used toward the scholarship fund for the elementary mission school, "Amigos," at Chiquimula, Guatemala. On Sunday evening, December 1, Herbert Lund, a California Friend who had visited the Central American mission field last summer, showed several reels of colored pictures he took while there, and told of the need for more workers.

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A Thanksgiving service was held on the evening of November 27, by the Friends Meeting in Muncie, Indiana. Robert Jones, pastor, had invited neighboring churches, including the Church of the Brethren, the Jewish Conception of Beth-El Temple, and Holy Trinity Lutheran, to worship with Friends. Ministers of these churches shared in the service, Rabbi Mordecai Kramer delivering the sermon. Special music was furnished by the Church of the Brethren and the Holy Trinity Lutheran church. The community gathering was inspirational and a sense of God pervaded the meeting.

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Winchester Quarterly Meeting was held at Winchester, Indiana, on November 17. The meeting on Ministry and Oversight, and the Young Friends meeting convened at nine o'clock. Leonard Hall of New Castle spoke to the latter group on "How to follow Christ." He said that Jesus is calling today only as people hear his voice calling to the needs of today. At eleven o'clock all groups assembled for the business meeting. Visitors recognized were Logan Smith, executive secretary of Indiana Yearly Meeting; Leonard Hall of New Castle; Raymond and Mary Bond of Fort Wayne; and Fred Cox of New Garden. Arend Vlaskamp of the Muncie Meeting spoke on Peace and Service. John Walters had charge of devotions, and the presence of the Holy Spirit was manifest. Logan Smith gave an inspiring message from the seventeenth chapter of John, speaking of God's words given through Christ.

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Salem Quarterly Meeting of Friends was held November 23 and 24, at Stockport, Iowa. The Meeting of Ministry and Oversight made a study of the covenants in the Bible. The worship service began with a song and praise service. Bessie Collins, evangelistic superintendent, introduced the new pastors, John and Mabel McCracken at Salem, and Valentine and Esther Krum at Hickory Grove and Stockport. Welcome was extended to Friends from Pleasant Plain Meeting. Charles Beals gave a message from Matthew 25, leaving with those present the question, "Will we as disciples be found faithful at the coming of Jesus?" A basket dinner and time of fellowship was enjoyed at noon. On Saturday afternoon Charles Beals gave a detailed explanation of the Yearly Meeting Budget during the business session. At the conclusion of the Meeting, the Clerk of Junior Quarterly Meeting read their minutes. Charles Beals remained at Stockport for the Sunday services.

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Wabash, Indiana, Friends have had a full schedule this fall. Pins were awarded forty-three persons in the Sunday School, twenty-five of whom had perfect attendance records for the year. Charles Thomas, secretary of Young Friends' work for the Five Years Meeting, was present on Religious Education Sunday, bringing thought-provoking messages. On November 3, a missionary play was given in the afternoon, which was sponsored by Mary Compton for a two-weeks series of services at Farmland Friends Meeting. Logan Smith, new Yearly Meeting executive secretary, spoke at the worship service on November 10, challenging those present to walk closer to God.

On November 17, Professor Murvel Garner of Earlham, in a stirring sermon, directed the thinking of the group toward purposeful living. He suggested action in the field of public morals. In the afternoon, a program of music by the children from three to fourteen was given. On Thanksgiving Sunday, at the close of Sunday school, mite boxes were presented and some of the children gave a missionary skit. Added to this have been the splendid sermons by the pastor, John Compton.

A CONCERN FOR YOUTH

C. W. Kirkpatrick, a relief worker in Germany and a member of the Rural Life Association, feels a concern for the youth of America and Germany to build friendships through correspondence. He has volunteered to supply names and addresses of young people in Germany. Any young persons in America wishing to correspond with young persons in Germany should write to him at the following address: APO 65, c/o PM, NYC. This would be a splendid Sunday school class project or one for a local Grange, Friends' school, or Scout group to sponsor.

ON THE HORIZON

Representatives of twenty Negro church and school groups met in Asheville, North Carolina, and organized the Bible in the Negro Schools Committee, whose purpose will be to promote Bible instruction in the public schools.

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The German Evangelical Church faces a serious schism unless the "alarming rise of confessional narrowness and theological domination" can be checked, according to a statement issued from Frankfort, Germany, by forty-four German churchmen.

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A Negro school in Georgetown, Delaware, has been renamed the Richard Allen School in honor of a pre-Revolutionary slave who rose to become the first bishop of the African Methodist Episcopal Church. Pupils and faculty members suggested the new name.

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The United States is badly represented by its "first ambassador" in Europe, according to Andreas Schanke, of Oslo, Norway, and Geneva, Switzerland, a staff secretary of the World's Student Christian Federation. Schanke referred to United States' movies as that "ambassador."

* * * *

Charles P. Taft, the new president of the Federal Council of Churches of Christ in America, is the son of William Howard Taft, twenty-sixth President of the United States, and brother of Senator Robert A. Taft of Ohio. He is a layman and a prominent lawyer of Cincinnati. His record marks him as a progressive leader.

* * * *

A board of film review composed of twenty-four laymen and clergy has been set up in London by the Christian Film Council. Negotiations are under way to obtain facilities for the group to attend preview showings of all films. The Council also is considering creation of a body of reviewers to advise local licensing authorities on suitable pictures.

* * * *

John Nevin Sayre, for ten years president of the International Fellowship of Reconciliation, was honored at a special dinner given for him and attended by prominent people. Dr. Halford E. Luccock of Yale Divinity School and Dr. Cornelius Boeke, Dutch educator, were speakers. It was a fitting honor to an able American whose peace principles have faced great odds in a decade of conflicts.

* * * *

Racial discrimination in a South African church may have been the deciding factor in preventing Mahatma Gandhi from becoming a Christian, Dr. Eddy Asirvatham of Boston University declared at Amesbury, Massachusetts. Dr. Asirvatham, who is in this country on leave as head of the department of political science and public administration of the University of Madras, India, said Gandhi, while a young man in Africa tried to enter a church there to hear a famous English preacher. He was refused admission, however, and was told that the church was for white people only, Dr. Asirvatham said. Because of that treatment, he continued, the Mahatma never again entered a Christian church.

RUSSIANS ASK PROTESTANT CHURCHES FOR RELIEF AID

How the Russian military Government in Germany turned to the material resources of the Protestant churches for help in meeting a relief crisis involving the lives of sixty thousand children was revealed by Dr. S. C. Michelfelder, well-known relief executive of the World Council of Churches, speaking before a national conference of Church World Service Center directors and representatives held in New York.

"The Russians took the initiative, through General Zhukov, of asking the World Council at Geneva for help; and accepted our stipulation that an agency of our choosing be given the responsibility of distribution."

Dr. Michelfelder said that regardless of the criticism of the Soviet Union's attitude in domestic and international affairs, the fact remains the Russians display a sincere kindness toward children.

"We authorized a shipment of food on the basis that it must be distributed in the name of the donor, as well as by a kindred agency," he reported. "I have proof that this was done. The story was headlined in the Russian zone press. We expect to continue to work in this manner in that zone."

A prominent churchman also pointed out "the evidence is growing that the American Army of occupation clearly recognizes the vital need of help from the voluntary agencies, and in many places churches are the only on-the-ground organizations."

Church World Service

TAKE UP CHRIST'S NATURE

Wouldst thou feel thy soul's rest in Christ? Thou must know the Seed's voice, hear it, learn daily of Him, become His disciple; take up from His nature, what is contrary to thy nature. And then, as thy nature is worn out, and His nature comes up in thee, thou wilt find all easy; all that is of life easy; and transgression hard—unbelief hard; yea, thou wilt find it very hard and unnatural, when the nature of the Seed is grown up in thee, either to distrust the Lord or hearken to His enemy.

ISAAC PENINGTON

For Younger Young Friends

A TRIP AROUND THE WORLD

Find a map of the world or a globe and come on a trip with us to visit the workers of the Red and Black Star in the countries where they were last summer, and where projects are still going on.

First, find *Philadelphia* on the map. Then with your finger, or with a pencil if it is your own map, trace a line to *New York*, where some of the workers take a ship for Europe.

Trace a line across the ocean first to *France*. See if you can find *St. Nazaire* on the coast of Brittany. Here there are many towns that were almost destroyed during the war. You will find American Quaker workers here, along with some from England and France, who are helping the people there rebuild their homes. One of their biggest jobs is to move their furniture to new homes or to barracks where they must live until new homes can be built. Next we will go to *LeHavre*. Here Friends have set up a recreation center for children in the camp where their parents must live until they have homes of their own. Sewing rooms for mothers have also been set up and workshops and activity centers are open for young people who have nothing else to keep them busy.

You will want to visit *Holland*. Can you find *Amsterdam* on the map? Here Friends have a center where gifts of clothing from the United States are given to the people who need them most. There are two American Friends at the Quakerbureau as it is called, and there are many Dutch and English Friends who are working there and in other places in Holland.

Perhaps we should take a trip up to *Finmark* next. Can you find it? Look way up at the top of *Norway*. In this little section of the cold North the war entirely destroyed many houses, barns, roads and bridges. And here, working in two camps, you will find young workers of the Red and Black Star from at least six different countries, Norway, Denmark, Sweden, England, Switzerland and the United States. These workers are helping the people rebuild their homes and barns.

Next we will visit *Finland*. This is the country of the Northern Lights and the reindeer you read about in a Newsletter last year. You will be happy to know that several thousand children will have new ski boots to wear to school this winter, and many of them will have warm clothes. *Lapland*, which is a part of Finland, has received your gifts of soap, blankets, seed potatoes and garden seeds and they are very thankful for them. One

of the projects in Lapland was to help build houses for four families who had lost their homes during the war. The temporary barracks building in which these four families have been living will be used this winter as a school.

(To Be Continued)

CONTRIBUTORS

GARFIELD V. COX—Dean of the School of Business Administration, University of Chicago.

PHILIP W. FURNAS—Professor at Guilford College, North Carolina.

ROBERT LINCOLN KELLY — Former president of Earlham College, 439 West 8th Street, Claremont, California.

MILDRED JENSEN LOOMIS—Lanes End Homestead, Brookville, Ohio.

LEVINUS K. PAINTER—Friends' minister, Collins, New York.

RUSSELL E. REES—Friends' minister, 57th Street Meeting, 2208 West 111th Street, Chicago, Illinois.

E. MERRILL ROOT—Professor at Earlham College, Editor of Poetry of THE AMERICAN FRIEND, 120 S. W. 8th Street, Richmond, Indiana.

VERA SHIPLETT—1733 P. Street, N. W., Washington, D. C.

BIRTHS

SCOTT — To Albert L. and Iten Noa Scott, Jr., of Vineyard Haven, Martha's Vineyard, Massachusetts, a daughter, Katherine Litchfield, on twelfth month, 9th. She is a birthright member of Providence Monthly Meeting.

MARRIAGES

METCALF-TERRELL — Mary Louise Terrell, daughter of C. Clayton Terrell, to Richard Barr Metcalf on October 20, at Fairview meetinghouse, New Vienna, Ohio, A. Ward Applegate, minister.

TOWLE-TRIPP—Virginia Ruth, daughter of Arthur and Lydia A. Tripp of Central Village, Massachusetts, to Philip Allen Towle, son of Frank B. and Caroline G. Towle, of Holden, Massachusetts, on November 28, at the Friends meetinghouse in Central Village, using Friends' marriage service.

DEATHS

FRANKLIN—Harriet Hill Franklin, a minister in the Society of Friends, died at Seneca Falls, New York, November 11, at the age of eighty-six years. She was the widow of Newton R. Franklin, also a Friends' minister, and with him served faithfully Friends Meetings at Onaway, Michigan, in Indiana Yearly Meeting; and Upperville and Perry City, in New York Yearly Meeting. A daughter, Ruth Franklin Fairman, of Phelps, New York, and four grandchildren survive. A son, Charles Franklin, also a Friends' minister, preceded her in death. Services were conducted by the Presbyterian pastor, Rev. Dayton, at Phelps, burial being made there.

HANCE—Josephine Hance at her home in Muncie, Indiana, on November 25. She was an active member of the Friends Memorial Church, Muncie, Indiana, as long as health permitted. She was the mother of Helen Hance, who is employed at the Friends Book and Supply House, Richmond, Indiana. Services were conducted by Robert Jones, pastor, burial being made in Union Cemetery, near Eaton, Ohio.

HARRIS—Martha May Harris at Indianola, Iowa, on November 20, aged sixty-eight years. She was the daughter of John D. and Hannah Humphreys, and was united in marriage to Chester F. Harris, a gospel singer, who preceded her in death. For the past forty-two years she has been active in ministerial work, having served as pastor in Iowa, New York, Ohio, Missouri, Texas, Wisconsin, North Carolina, and Arkansas.

HILL—Ida M. Hill on November 20, aged eighty-two years, at Pasadena, California. She was the daughter of Wooster and Sarah Ann McMillan, a lifelong and concerned member of Friends. In 1844, she was united in marriage with William Elbert Hill, and is survived by a daughter and two sons. Services were conducted by H. Edwin McGrew and Robert B. Shattuck.

OIL PAINTINGS WANTED

I am interested in buying oil paintings by both old and present day Quaker artists for the purpose of assembling an exhibition of their work. Kindly furnish as much information as possible regarding the paintings, including the size, condition, price, etc. Box No. B, c/o THE AMERICAN FRIEND.

THE FORGOTTEN PEOPLE

In the British and American zones of Germany are all that remain of about 200,000 Latvians who, fleeing from the Russian advance, crossed Poland into Germany. They live in "Displaced Persons Camps." In the Esslingen Camp alone there are 1,000 children of school age who need shoes and clothing. Friends may help by sending clothing and food parcels to

MARTIN ZARINS
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In the near future books and magazines will be mailable. There is need for business and technical books and magazines in English. Friends are asked to collect such and hold for later advertisements telling where they may be sent.

(This advertisement paid for by a member of Detroit Friends Meeting)

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JAMES F. WALKER, *Principal* Westtown School, Westtown, Pa.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone GI. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18056 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p. m., at 3427 Baltimore Avenue, Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 6 through April, each Sunday at 11:00 A. M. All are welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p.m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUnset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia Street and Washington Avenue. Unprogrammed Meeting, 8:30 a. m.; Church School, 9:30 a. m.; Morning Worship, 10:30 a. m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia Street. Phone 43-467.

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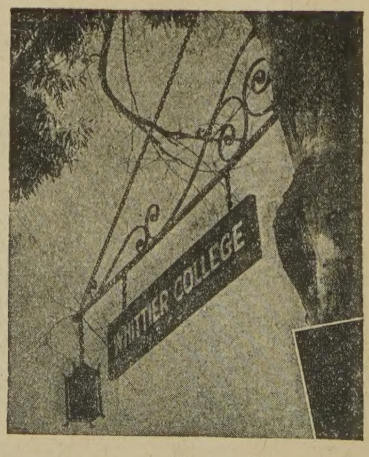

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